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# Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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## EDITORIAL NOTES AND COMMENTS.

WHILE attending the Christian Endeavor Convention in Boston last July a prominent business man, one of the leaders in the patriotic movement in that city and a deacon of the church, inquired in a tone of voice that expressed some doubt, 'Can Roman Catholics be converted?' Another minister was present whose name indicated that if he was not himself a converted Catholic his immediate ancestors had been led out of the darkness of Romanism into the light of the Gospel of Christ. This gentleman replied to our friend, the deacon, that of course Roman Catholics could be converted like other human beings if the truths of the Gospel were presented to them. All through the Reformation of the sixteenth century the Roman Catholics were not only converted but were the actual leaders in calling the people everywhere to come out of Rome and be followers of the Lord Jesus Christ. Luther, Melancthon, Calvin, Knox and before them all the Reformers who had sought the purification of the Church, had been Roman Catholics. Some Protestants of our day who do not read history are ignorant of the religion of their ancestors. The archbishop of Canterbury, the highest

ecclesiastical dignitary in the Church of England, said at the annual meeting of his diocesan conference last July: "The Roman communion had once in its bosom the whole of Western Christendom, but it proved itself incapable of retaining those nations, and the continents which were all its own."

The Roman Catholics can be converted and become like other Christians if the good news of salvation through the blood of Christ be carried to them. They believe that the grace of God comes to them through the sacraments, but there is evidence that it does not when so many of them are graceless. The administration of all the sacraments by all the priests in the world cannot forgive sin or make a human being a child of God who has a rightful place in the Father's house. That can be done only by the Atonement of the Lord Jesus Christ, and He deals personally and directly with each soul that comes to Him. "The blood of Jesus Christ cleanseth from all sin," and the way is open for everyone with contrite and humble heart and believing mind to come under that cleansing fountain. "No man cometh unto the Father but by Me," and whoever will may come.

**"Wasting the Gospel."**

There are some persons in our day who think of the Roman Catholics in much the same way as the old Irish parish priest who was always scolding his flock and denouncing them for their shortcomings. One Sunday some visitors attended the old priest's mass, and after he had berated his rustic parishioners as usual and dismissed them, one of the strangers said, "Your flock must be rather unruly when you are compelled to use such vigorous language to them."

"They are," said he, "and though I scold them like that every Sunday they are not one bit better for it."

"It is too bad," said the stranger sympathetically, "that your efforts should not produce better results."

"Indeed it is," said the priest. "All my labor is in vain. They seem to be getting worse instead of better, and I do not know what to do with them."

"Suppose you change your method and preach the Gospel to them instead of scolding them," said the stranger.

"What!" said the priest, looking at his visitor in astonishment, "what's that you say—preach the Gospel to them?"

"Yes, that's what I said."

"Why, man," said the priest indignantly, "you must think I'm crazy. Would you have me waste the blessed Gospel on the likes of them?"

**A Priest's Letter that We Cannot Publish.**

We have received a long and interesting letter from Rev. Aug. Forster, rector of St. Jerome's Roman Catholic Church, Troy, Ill., with a request to publish it and send him a copy of *THE CONVERTED CATHOLIC* in which it appears. The letter is too long for our columns, but in a future issue we may publish some extracts from it. Father Forster's present charge is a small one, as the Catholic Directory for 1895 re-

ports that he has only 35 pupils in his parochial school at Troy, which is conducted by "Sisters of the Precious Blood." He has also charge of a mission church in Black Jack, some distance from Troy, where he has two other Sisters of the Precious Blood in charge of a school with 40 pupils. As promotion has not come to him as quickly as he thinks his merits deserve, he hopes by having his letter published in *THE CONVERTED CATHOLIC*, and a marked copy sent to his bishop, Dr. Ryan of Alton, that his great qualifications for a larger parish will be recognized. He begins his letter with the following sentence: "You had the very great kindness to favor me with two copies of your wild, raging, malignant, stupid, fetid, hayseed monthly." We submit to the Roman ecclesiastical authorities that the author of such a sentence should not be left in obscurity. He would grace the episcopal bench. Other parts of his letter are in line with this.

But we would ask in all seriousness whether Father Forster has not made a mistake in addressing his communication to *THE CONVERTED CATHOLIC*. It should be sent to Father Phelan, editor of the St. Louis *Western Watchman*, who prints such language in his paper every week. If Father Phelan should think that Father Forster's language was not strong enough he should send his letter to other Roman Catholic papers, such as "Ingersoll" Lambert's *Freeman's Journal*, or Father Cronin's *Catholic Times* of Buffalo, and it would surely see the light. Ribald language is a characteristic of all the Roman Catholic papers in the United States, Cardinal Gibbons' own paper, the *Catholic Mirror*, not excepted. Let Father Forster send his letter to them, and if it is published he will surely be removed from Troy. The printer of *THE CONVERTED CATHOLIC* is a Christian gentleman who would not for all the money in

the world "set up" the bad language used by this holy priest of Rome. Our printer does not use such language in his office or home, and as he does not frequent rum shops he never hears such words as Father Forster uses.

#### Bad Language of Priests.

The priests of the Hebrew dispensation and the leaders of the Church when our Saviour came upon the earth occasionally used vigorous language in denunciation of their enemies. They said of the Son of God, "He hath a devil." In our Lord's testimony of John the Baptist He said: "John came neither eating nor drinking, and they (the Jews) say, he hath a devil.

"The Son of Man cometh eating and drinking, and they say, behold a man gluttonous and a winebibber, a friend of publicans and sinners." (Matt. xi. 18, 19.)

But the language of the Jewish priests was very mild in comparison to the vocabulary of vulgarity that the priests of Rome use "in defence of the Church." Where do they learn such language? Not in polite society, certainly, for ladies and gentlemen do not use such language even in the Roman Catholic Church. But as only comparatively few priests frequent the society of refined and cultured people, it can readily be surmised that they inherit their taste for such language or acquire it in the society where it is indigenous.

We shall always be pleased to receive letters from priests and welcome them to Christ's Mission. But their language must be free from coarseness and vulgarity or we cannot answer or help them.

#### More of the Ingersoll Lambert.

The "Ingersoll Lambert" to whom we referred last month to distinguish him from the converted Father Lambert, is, for the present, editor of the New York *Freeman's Journal*, a Roman Catholic paper that has greatly degenerat-

ed since it was conducted by the late James A. McMaster. The Fords of the wild *Irish World* purchased the paper after McMaster's death, but it soon became bankrupt. When Father Lambert was forced out of the editorship of the Philadelphia *Catholic Times* last year, because he said that Miss Drexel, the millionaire nun, was going to marry her deceased sister's husband, the Fords offered him fifty dollars a week to take charge of the editorial page of the defunct *Journal*. He accepted, and for some months has endeavored to bring it back to life.

It is generally known that this "Ingersoll Lambert" sympathized with Father McGlynn's views when the latter was excommunicated, but as he was suspended from the priesthood himself at the time and had troubles enough of his own in his quarrels with his bishop, Dr. McQuaid of Rochester, he did not take the public into his confidence. In previous issues of THE CONVERTED CATHOLIC we have referred to these quarrels and published extracts from Lambert's editorials showing how he "got even" with McQuaid.

#### How Rome Helped Tammany.

In the editorial page of the *Freeman's Journal* of August 3, 1895, Father Lambert exhibits his animosity to Archbishop Corrigan, the great friend of Bishop McQuaid, by giving a conspicuous place to a letter signed "Albertus"—who may be Rev. Louis Albert Lambert himself—in which the writer says:

I remember a conversation with one of Tammany's leaders, and while talking over the suspension of Rev. Dr. McGlynn he said he was sorry for the Doctor—didn't think he was treated quite right, "but," he added, "as politicians, you know, we fight to win, not caring who is downed or who does the pulling down. We got a hint that the Doctor was not in favor in the Archbishop's circle; why, I know not; perhaps you do. But whatever the reason, having got the wink, the publication of the O'Donohoe-Preston correspondence followed and saved us from defeat.

The "correspondence" referred to was a letter from Mgr. Preston, Archbishop Corrigan's vicar-general, endorsing Tammany Hall. Tammany's strength lay in its alliance with the Roman Catholic Church in New York quite as much as with the criminal classes, and if it should ever again come into power it will be by the support of "the Church." The reform element in the city that has purified the municipal government should take note of this. Thus far Dr. Parkhurst and his followers have been silent on the subject, but they should be prepared to act with vigor when the time comes, and we believe they will.

#### **The Italian Silver Jubilee.**

On September 20, 1870, the Italian army entered Rome and took possession of that famous city as the capital of United Italy. On the twentieth of this month the Italian people will celebrate the twenty-fifth anniversary of that great event. It will be a memorable silver jubilee for this generation. Not only will the people of Italy rejoice, but all men who love liberty will join their acclamations to the shouts of victory that go up to heaven from those who have been delivered from the Papal yoke.

The unification of Italy was the work of God. The popes of Rome have claimed to be the vicars of God, His special and exclusive agents to transact His affairs in this world. He sent His own beloved Son into the world to redeem and save it, but as far as the powers of the popes could extend they would not let Him save it. The Gospel of the free grace of God was excluded from Rome, and the spirit of the Papacy has not changed one whit in this respect. Give Leo XIII. the power that his predecessors possessed and every Protestant church, mission and school in the city of Rome would be closed before the end of the year. The Papacy is consistent in this respect. Whenever it had the pow-

er it condemned heresy—not merely in the abstract, but in a very practical manner by burning the heretics. Thanks be to God its power has been taken away. To God be all the glory.

What a Providential event was the occupation of Rome by the Italian army. The Vatican Council that had begun its sessions in December, 1869, passed the decree of Papal Infallibility on July 18, 1870. In the preceding May the first vote was taken on the decree. Of the bishops present 451 agreed to it by voting "Placet," 62 said they could not accept it as it stood, and 88 voted against it—"Non placet." Seventy bishops did not vote at all, and therefore they may be counted against it. Here were 220 bishops against the decree. In the last session 55 bishops absented themselves after sending a letter to the Pope in which they said their minds were unaltered. Finally only 535 bishops voted for the decree, and two against it—Bishop Riccio of Ajaccio and Bishop Fitzgerald of Little Rock, Arkansas. Archbishop Kenrick of St. Louis, who has been recently deposed, and the late Archbishop Purcell of Cincinnati, were among those who did not vote. The former published his speech against the decree.

On the same day the decree of Infallibility was passed Napoleon III. declared war against Prussia, with what disastrous results for France the world knows. On September 20 the Italians possessed themselves of Rome, and on October 20 the Pope prorogued the Vatican Council. For the remaining years of his life Pius IX. remained a self-constituted prisoner in the Vatican, deprived of all temporal power and never once exercising his infallibility. It has been a dead letter also in the hands of his successor, Leo XIII., who continues a "prisoner" in the Vatican, and it is certain neither he nor any other Pope, if there should be another, will ever make use of the "decree of Infallibility."

### **Father Ferrando, the Converted Spanish Priest.**

Next month we shall publish an autobiography of Senor Ferrando, the converted Spanish priest who came to Christ's Mission last May and who delivered several addresses in the Mission which were greatly appreciated by the congregation, though he spoke through an interpreter. During the summer he has made good progress in English and in the study of the Bible, and has been able to follow the speakers at Mr. Moody's Conference for Bible Study at Northfield, Mass., which was held last month. Towards the end of the month we hope to send him to Princeton Seminary to prepare for the Gospel ministry, that he might more effectually preach the good news of salvation to his Spanish brethren in South America.

Senor Ferrando, who comes from a noble and wealthy family in Spain, wrote to his relatives apprising them of his change of faith and withdrawal from the priesthood. In reply he was told that his family would send a large sum of money to Archbishop Corrigan of New York to pay his expenses to Spain and urging him to return without delay. He replied that although he needed money for his daily expenses and had no income, but was dependent upon the friends who welcomed him in New York, yet he would not accept any pecuniary aid from his family on the condition of returning to the Roman Catholic Church. He had abandoned that Church and renounced the priesthood, and no earthly consideration would induce him to return. He fully realized the importance of the step he had taken in separating himself from his family and the consequent loss of his patrimony. But God who was rich in mercy would raise up friends for him, as He had done ever since he came to Christ's Mission, and he was confident the way would open for him to prepare

himself for the work of his life in evangelizing his brethren who are in the darkness of Romanism.

### **Christ's Mission a Home for Priests.**

The need of such a home for priests as Christ's Mission was never more apparent than in the case of Father Ferrando. While Superior of the Capuchin Order in Baranquilla, Colombia, last March he applied to Rev. T. S. Pond, a devoted missionary of the Presbyterian Church in Colombia, and under his direction renounced the priesthood and declared himself a Protestant. It was a heroic act. His life was threatened, but he boldly proclaimed his new found faith in Christ his Saviour both in Colombia and Venezuela. To escape the bigoted Roman Catholics of those countries he fled to the United States and came directly to Christ's Mission, where he found a restful home. Other priests will follow Father Ferrando's example, and we ask the friends of this cause to help us to receive them and care for them until they find suitable fields of labor.

### **Pray For the Roman Catholics.**

We ask our readers to pray for the conversion of the Roman Catholics in the United States and all Papal lands. God will answer such prayers. There are no more devoted servants of God than the missionaries who carry the Gospel to the Roman Catholics. There are more difficulties in their way than can be found in any other field of labor. Not only are the people whom they seek to lead to Christ instinctively opposed to the Gospel, as the unregenerate and carnal minded ever and always have been, "for tis their nature to," but the errors, superstitions and perversions of the truth of God which the Roman Catholics have learned from their priests, bishops and popes have hardened their hearts.



### SUMMIT GROVE CAMP MEETING.

**T**HERE are few, if any, more beautiful groves in the United States than that in which the Methodists of Baltimore held their annual camp meeting last month. It is situated at New Freedom, Pa., about one hour's ride on the cars from Baltimore, just across the Maryland line, on the summit of the ridge where the waters divide that flow into the Potomac and Susquehanna rivers. The Rev. L. A. Thirkeld, of the Baltimore Conference of the Methodist Episcopal Church, was the preacher in charge of the camp meeting, and he had invited the Editor of *THE CONVERTED CATHOLIC* to assist in the services. The days spent there were very happy ones, and all present expressed their pleasure to hear a former Roman Catholic priest preaching on the fundamental truths of religion—Justification by Faith, the Forgiveness of Sins, the Atonement, and Christian Patriotism. Many denominations besides the Methodists were present at the meetings, including Presbyterians, Episcopalians, Lutherans and Roman Catholics.

The last Sunday of the meeting, August 4, was the greatest day ever witnessed in the history of Summit Grove, though the meetings have been held there for thirty years. The Baltimore *Sun* of August 5 headed its report of the meeting as follows:

"TEN THOUSAND AT SUMMIT.

"Junior Order Mechanics Addressed by  
Father O'Connor.

"Ten thousand persons were present at Summit Grove Camp Meeting yesterday. Father O'Connor, Editor of *THE CONVERTED CATHOLIC*, of New York, and formerly a Roman Catholic priest, preached in the afternoon to the Junior Order of United American Mechanics and members of other societies, who had assembled in large numbers. Eleven cars were filled to overflowing with the

Baltimore contingent and from York, Pa., and from other places large numbers came. Father O'Connor's address was on "Christian Patriotism." He commended the order for the clause in its constitution that makes it obligatory to defend the public schools."

The Baltimore *Methodist*, whose learned editor, Rev. J. Fred. Heisse, was one of the preachers at the camp meeting, had a long report of the proceedings from which the following extract is taken:

"The Rev. James A. O'Connor, the converted Catholic priest of New York, labored with us four days with great acceptance. His address on Sabbath afternoon, August 4, to the Junior Order United American Mechanics was thrilling, and pronounced by many members of the order as the best they had ever heard. Fully 10,000 people attended the camp during the day, and the enthusiasm was high. The preacher's stand was decorated with the national colors. The 'Star Spangled Banner' was sung by Miss Florence Bayless, and the entire audience swelled the chorus to a mighty sound. Booklets explaining Father O'Connor's work among the Roman Catholics were circulated, and this good man and his helpful Mission will be better known."

Many new friendships were formed at this camp meeting, and the representative ministers and members of the great Methodist Church who were present will be more interested in the evangelization of the Roman Catholics. We shall be always glad to speak to the friends in Baltimore. There is no city in the United States, not excepting New York, where the Roman Church is more dangerous and insidious. With Satolli at Washington, the seat of government, and Gibbons close by, both as wily as foxes, American Christians and patriots need to be continually on the watch.

## **CONVERTS FROM ROME.**

**C**HURCHES of all denominations in the United States are constantly receiving into their membership converts from Rome, and it is truly wonderful to look over the church directories and list of ministers and see how many names that would ordinarily be classed as Roman Catholic are recorded as Presbyterians, Methodists, Baptists, Episcopalians, etc. Our friends who are still in the bondage of Rome and especially the scribes of the Roman Catholic papers, imagine that there is division of faith among those converts. But they are mistaken. All profess the same faith in Christ as the only Mediator between God and man, the only High Priest of our salvation who offered himself as the Sacrifice for the sins of the whole world, the only Head of the Church who by the Holy Spirit teaches and governs the whole body of believers. In this faith all Protestants agree. It may be said by some intelligent persons who are Roman Catholics because "they were born so," that they accept this faith also, but if they made an open confession they would leave out the word "only" in the foregoing titles of our Saviour. To them He is not the only Mediator, as they have also the Virgin Mary and saints to whom they offer many more prayers than to Him who sits at the right hand of God ever living to make intercession for us. There is a vast difference between the faith of Protestant Christians and Roman Catholics, and when the latter are converted and become members of evangelical churches they cast off all the fables and superstitions of Rome, even as the ancestors of the Protestants of to-day did at the Reformation in the sixteenth century.

While all Protestant churches are receiving converts from Rome into their membership the Salvation Army is not

the least active in this respect. Indeed, many of the officers of the Army are converts from Rome, and a large percentage of its members formerly bowed the knee to the priests. The free and full salvation through the blood of Jesus Christ that characterizes the preaching and exhorting of the Army is in strong contrast with the roundabout religion of Rome that does not bring the soul to the Saviour, but leaves it in the hands of the priests. We have frequently published letters from converts who have been led to accept Christ as their Saviour through the instrumentality of the Salvation Army, and it gives us great pleasure to publish the following ringing testimony of another brother :

CISCO, CAL., Aug. 14, 1895.

MY DEAR BROTHER IN THE LORD :

The copies of *THE CONVERTED CATHOLIC* have come into my hands, and I praise God for such a magazine, as it is just the kind that is needed in this country. I wish to subscribe for it and will try to get other subscribers. After reading the copies that came to me I placed them where I thought they would do good. Send me a package for distribution and I will make good use of them.

I am a converted Catholic. My family on both sides were Roman Catholics (strong ones at that), and they are so still. I was born in Perryville, Mo., and spent my childhood at the Seminary of St. Mary's until my mother died, in the year 1874. Then my guardian, Rev. Michael Rubi, placed me in St. Vincent's College, Cape Girardeau, Mo., and from there I came to St. Vincent's, Los Angeles, Cal., where I remained until the fall of 1878. You see I had some experiences in the Roman Catholic Church.

I was converted in and through the instrumentality of the Salvation Army

in Oakland, Cal., and I thank God for it.

I remain your brother in the war to win souls for Christ,  
L. C. T.

HOPKINS, MO., June 22, 1895.

DEAR SIR :—I was a Roman Catholic for twenty-five years, but am to day, and have been for seven years, preaching the Gospel of our Lord Jesus Christ.

Kindly send me a sample copy of THE CONVERTED CATHOLIC of which I saw a notice in the *Christian Standard* of Cincinnati, Ohio. REV. L. R. MCK.

UTICA, N. Y., July 3, 1895.

DEAR BROTHER :—A number of Roman Catholics have been converted here at the Rescue Mission. I think THE CONVERTED CATHOLIC will do them and others great good. If you have any extra copies on hand I will distribute wisely all you send me.

Yours REV. R. S.

[Many copies were sent.]

OLNEYVILLE, R. I., June 22, 1895.

DEAR SIR :—Your magazine pleases me very much. Father Chiniquy was the first one to open my eyes. I have read his works. Romanism is a fraud, as I found out. I don't believe what the priests say. Please send me a Douay Testament. Yours with respect,

J. D.

TEMPLETON, WIS., July 11, 1895.

DEAR SIR :—I enjoy the monthly very much. I live among many Roman Catholics, and have one in my church.

Yours truly, REV. A. R. G.

LARWILL, IND., July 25, 1895.

DEAR SIR :—Please find twenty cents in stamps enclosed for a copy of the Douay Testament. I am a converted Roman Catholic, and often speak on the line of Catholicism, so have chances of selling Douay Testaments.

God abundantly bless you.

REV. N. W.

### The Worship of the Virgin Mary.

The New York *Churchman*, the leading Protestant Episcopal paper in the United States, in its issue of July 27, 1895, had a large picture which it called "The Latin View of the Virgin Mary," copied from a painting in the Vatican, with the following explanatory note:

"A visitor at Rome in these days is more and more struck with the fact that the Latin Church seems wholly given over to Mariolatry. He sees it everywhere, in inscriptions, in paintings, in services. Of course the Vatican and its basilica are conspicuous in this respect. The most prominent places in the interior of St. Peter's are occupied by inscriptions narrating the giving of the decree of the Immaculate Conception, with the names of all the cardinals and bishops present at the time. The same event is also commemorated in the galleries of the Vatican by a great painting, reaching from floor to ceiling. The lower part of the painting represents the Pope, in St. Peter's, surrounded by his court and his bishops, and in the act of promulgating this decree of the Immaculate Conception, which had been ordered at the Vatican Council after a prolonged and stormy debate. The upper part of the picture, however, is the most striking and the most appalling.

"It is an authoritative setting forth of the present idea of the Latin Church regarding the place and position of the Virgin Mary, and we have caused an exact copy to be made of it in order to reproduce it in the *Churchman* as a sort of object lesson. Our readers will easily see that the Virgin is represented in heaven with God the Father on her left hand, God the Son on her right and God the Holy Ghost in the form of a dove above her. She is represented as the most prominent person in the 'quaternity,' and, standing upon the serpent, as overcoming evil, while the world is under her feet. We think this an apt and sufficient illustration of the present teaching of the Latin Church."



## RELIGION OF GENERALS SHERIDAN AND SHERMAN.

LAST month United States Senator Hoar of Massachusetts in a public letter sought to justify his opposition to the patriotic societies and advocacy of the claims of the Roman Catholic Church by calling up the shade of General "Phil" Sheridan as a typical Roman Catholic who had done good service to his country as a gallant soldier during the late civil war. To every one who knew General Sheridan it is evident that the Senator had no personal knowledge of the religion of the great cavalry leader. While Sheridan was nominally a Roman Catholic, "because he was born so," he did not "practise it very much." The present Roman Catholic bishop of Dallas, Texas, Dr. Edward J. Dunne, when he was a simple curate at St. Mary's Roman Catholic Church on Wabash avenue, Chicago, Ill., in 1873 was the spiritual adviser and confessor of the Sheridans, and Mrs. Sheridan was the only member of the family who was a "practical Catholic." For further information on this subject all communications can be addressed to Bishop Dunne, who had been our classmate and was ordained a priest in old St. Mary's Seminary, Baltimore, Md., in June 1871, on the same day that we were ordained a deacon. "Ed." Dunne, as we used to call him, was one of the first of our friends to congratulate us when on the following December we were ordained a priest in Chicago. Father Dunne was an honorable, conscientious confessor, and Mrs. Sheridan was a devout Catholic.

As to the religion of General Sherman, whose wife was a bigoted Roman Catholic and whose son is now a Jesuit priest, the facts are, that he was an Episcopalian, as is his brother, Senator Sherman of Ohio, and that when he was dying the family called in a priest to perform some mummary over the unconscious body in order that he might

be buried by the side of his wife in a Roman Catholic cemetery in St. Louis. All these facts have been published in *THE CONVERTED CATHOLIC*, particularly in the issue for March, 1891.

The Boston *Standard*, the new patriotic daily that is taking the foremost place in New England journalism, in its issue of August 15, 1895; calls attention to this subject in the following article:

"A correspondent, writing in regard to Senator Hoar's reference to General Sheridan's religion, inquires as to the religious views of General Sherman. The following dispatch to the *Philadelphia Inquirer*, a few days after General Sherman's death, explains this matter full:

"WASHINGTON, Feb. 16, 1891.—The controversy which sprung up over the late General Sherman's religious convictions on account of the zeal of his children, while the General was in a comatose state, in bringing in a priest of the Roman faith to apply the ante-mortem unction, has been a topic of considerable comment and conversation among the departed hero's personal friends. The General never made any secret of his notions on religion. The strong Roman practices of members of his family caused him to be very decided in his expressions of hostility to the Roman Church, but beyond that he had no fixed views in matters of religious convictions or denominational details.

"HE WAS VERY MAD.

"In a conversation with the correspondent of the *Inquirer*, when the General was at a white heat of indignation and disappointment over his son's going into the Society of Jesus, the General said:

"Oh, yes, I am disappointed. I am more than that, I am very angry; mad, very mad all over. Mrs. Sherman and I agreed to disagree on that question. I

had no objections to the girls being under their mother's influence, but I claimed the boys. Their mother was very devoted to her Church, and I never interfered with her in that matter, but I believe that the loyalty belongs to the government first. I do not want to say that a man cannot be a good American citizen and a loyal subject of the Pope. If there ever should be an issue affecting the safety of American institutions in conflict with the supremacy of the Roman Church, they will put the

#### POPE ABOVE THE PRESIDENT.

We may not see it, and yet some living to-day may. I believe that our Constitution, with the institutions which have grown out of it, is the grandest heritage given to the human race. It is above creeds because it owes no allegiance to any power save God and the people. Man is instinctively a religious animal, but an American does not want his religion mixed for him or filtered through somebody else as the custodian of his thoughts. This may do for the ignorant of a foreign state, but it will not do for free born, intelligent, self-confident American sovereigns—the people.' "

#### The Election in Great Britain.

At the recent general election for members of parliament in Great Britain the Conservative party achieved a great victory. Only three Roman Catholics were returned for English constituencies, and none for Scotland. In one sense this seems to be an answer to the Pope's invitation to the English people to come to his Church and be happy. The decay of England's power will begin when the Pope and his agents are allowed to meddle in her affairs. But notwithstanding the ritualistic tendencies of the Anglican Church, the last election has demonstrated that the English people do not seek an alliance with Rome in temporal or spiritual affairs.

In Ireland the priests were the most

active politicians and, as usual, used all their power to coerce the people to vote for the clerical candidates. The best element of the Roman Catholics strenuously opposed the priests in many places. In Cork a Roman Catholic candidate, Mr. Beake, was not favored by the priests and he was defeated. At a public meeting attended by 30,000 persons he said: "I must condemn in the strongest terms I can the clerical intimidation that has come under my observation. (Cries of 'Hear, hear,' and loud applause.) I have been in a great many contested elections, and I never in my life saw such clerical intimidation as I saw at the polls at this election." We quote from the *Dublin Independent* (a Roman Catholic paper) of July 18, 1895.

The Mayor of Cork (a Roman Catholic), who presided at the meeting, said: "The sacred cause of religion had been dragged into the fight, and the priests had stepped out of their province and appearing in sacred garb on political platforms and had said it was a religious fight. That was not so, and those clergymen were well aware of it." When prominent Roman Catholics thus accuse their priests of lying there is some hope for Ireland.

In its comments on the Cork election the same Dublin paper said: "The indecency and hypocrisy of the clergy in this matter have disgusted men innumerable. . . . To the Whigs they have lied, and lied boldly. It may be said that this should not be written, but the disgrace lies with the men who have given cause for such a statement. These clergymen have lowered themselves in the eyes of their flocks by their action, and their influence as clergymen is being undermined by themselves."

Self-respecting Roman Catholics will turn away from those priests as spiritual guides, and give heed to the good work that Father Connellan and his associates are doing in Ireland for the evangelization of the people of that country.

## PROFESSOR HEINRICH VON EWALD ON THE PAPACY.

TRANSLATED BY REV. NATHANIEL WEST, D. D., SYRACUSE, N. Y.

“LET us look at the ground on which the Papacy rests its whole case. Our judgment here never can be disputed in the least by unprejudiced men. In certain respects we may indeed mourn that our Reformers did not sufficiently complete their work, but that a Thirty-Years’ German War with all its well known miseries and abominations of desolation was obliged to follow. But our judgment has only thereby become the clearer and more confirmed. Three hundred years of experience speak in our behalf; and what, in many respects, is still more important, our science since then has solved a multitude of difficult problems and removed obscurities not seen through by the Reformers, and won for us the most fruitful and necessary results.

“The ‘rock-ground’ on which the Papal Church rests her claim is the double thought (1) *that Jesus Christ made a universal Pope out of Peter*, and (2) *that, without such a Pope, Christianity could not exist*. We are so liberal here that we occupy ourselves with the consideration of the second of these thoughts as the only important one, since, notwithstanding Rome’s pretension and interest in the first, it is so absolutely groundless, in itself, that it hardly merits a formal refutation, although originally it was the one and only ground on which the Papal claim was rested. The simple historical and Christian truth is that Jesus Christ set up a Pope neither in the person of Peter nor in the person of any one else, least of all a bishop of Rome. Even were it true that Peter was at Rome, as the Church claims, but for which she has no sufficient proof, this would amount to nothing, but be as groundless as the original groundless ground on which this second groundless ground has itself to rest. And even

were it true that Peter was a Pope, it would not follow that our Lord gave him authority to *transfer his office* to his next successor. Both grounds are groundless. The proof of this is to-day a hundred times more clear to us than it was to the Reformers, and all the Romish theologians and doctors have only shown their utter incapacity to overthrow this invulnerable Protestant defense which becomes the stronger the more it is considered. No proposition stands more firmly established in science than does this in history and exegesis—viz : that the fundamental and original ground on which the Papal Church rests her claim of supremacy is a groundless ground, and with the worthlessness of this all the other grounds, made auxiliary to it, become equally worthless.

“As to the second ground—viz : that Christianity could not exist without such a Pope as Rome claims—this rests upon the complete perversion or denial of Christianity itself. The Christianity of the New Testament is, from the beginning, something different in its essence and character. An earthly people may indeed see, in the unity of their royal succession, their own unity and power, but that Christianity has shown something very different from this earthly idea, and from the beginning, when Christ alone was acknowledged as the only Head and King of His Church on earth, it would be a waste of words to prove. Even in Christianity an individual man, like Peter, may stand out prominently at times and do more than other men without in the least involving such monstrous claims to temporal and unchallenged supremacy or implying in the least Rome’s fiction of apostolical succession and supremacy, over all mankind or over equals in office. The early Church, and 300 years since

the Reformation, have proved victoriously that true Christianity did exist, and has existed, without a Roman Pope. It is simply a delusion to dream that were the Papacy to go to ruin, as it one day will, Christianity could not exist. Even in the mire of Rome's corruptions, and in the base chains with which she has fettered it, Christianity has shown herself so infinitely true, so eternally exalted and unconquerable, and so superior to Rome's caricature of it, that it has failed to be utterly extinguished, and many brave souls have stood by it protesting to the death in its behalf. And as compared with the pure Christianity Christ, Peter, Paul and all the Apostles taught, Rome's last and extreme effort at self-reformation, as seen in the faith of Trent, is a mere sham. And, now, although, by Rome's doctrine of Papal Infallibility, she has riveted the collar on the necks of her millions and made it easy for the Pope to decide all controversies and to suppress discussion, there is not a single scientific man in all Germany that believes it, nor will a true Catholic in spirit submit to it. And since Rome is irreformable and again seeks to revive the Jesuits, already condemned by some of her popes, and aims again to recover her temporal power, what the solemn duty of every Christian man is, everywhere, need not be told."

These are a few weighty words from a master mind, a giant among giants, the ablest scholar the nineteenth century has produced. They tell, in a word, the utter rottenness and audacity of Rome's pretensions and show us clearly that our one duty, so far as Rome is concerned, is to keep up our united protest against her insolence and her machinations, do everything in our power to save souls deluded by her errors, and pray that soon her judgments, foretold, may be fulfilled. She is irreformable. "*Come out of her, my people!*" The hierarchy is one thing, the enslaved people are another.

### A New Model for Pictures.

Henceforth all statues, medals and images of the Virgin Mary must have a child on the arm of Mary. So says the Roman Catholic New York *Freeman's Journal* of July 20, 1895, the paper edited by the "Ingersoll" Father Lambert in the following editorial note:

The Holy See, to avoid all confusion and to put in uniformity the reproductions of statues, medals and images of Our Lady of the Sacred Heart, has ordered that, even for private devotion, all these reproductions be conformable to the new model, already prescribed since 1875 for public devotion, which model represents the Child on the arm of His mother.

The indulgences hitherto granted to the other statues and pictures have now no value. This is too bad. The people who availed themselves of these indulgences have been deceived. The Pope should be consistent and not nullify the indulgences he had previously granted. But Romanism is not consistent with Christianity, truth or morality, and though some Americans imagine that the Pope is better than his creed because he is a diplomatist, they are mistaken. It was Talleyrand (who, by the way, had been a Roman Catholic bishop before he became a statesman and married) who said that speech was given to diplomatists to conceal their thoughts. So the honeyed words of Leo XIII. to English and American Protestants for unity and fraternity must be taken in a diplomatic sense.

From the *Free Methodist*, Chicago, Ill., August 28, 1895:

In THE CONVERTED CATHOLIC for August we find many things that will do the reader good, and very few of them can be found anywhere else. We wish we had space to repeat some of them. We commend this number to our readers. Just now Roman Catholic priests are circulating Cardinal Gibbons' new book among Protestants. As an offset, an antidote to its sophistry, to its teachings intended to mislead the uninformed on "points of controversy," we suggest THE CONVERTED CATHOLIC. The Protestant who reads it a year will be cured of all leanings toward Romanism; and the Roman Catholic who will read it a year will have his eyes opened.

**Bible Burning in Brazil.**

BAHIA, BRAZIL, July 6, 1895.

MY DEAR BROTHER O'CONNOR :

Some months ago you published in *THE CONVERTED CATHOLIC* some extracts from a sermon of Cardinal Gibbons in which he recommends the possession and diligent reading of the Holy Scriptures. This part was translated and published in one of the leading journals of the city of Bahia, Brazil. So much for the recommendation of Cardinal Gibbons. Now to offset this good counsel let me recount an incident which took place last week, the last week in June, in this country, Brazil, where Rome holds her millions in darkest slavery and misery.

A colporteur of the American Bible Society upon reaching a small town in the interior of the State began, as is his custom, to offer the Word of Life. Before starting out himself, he had sent out a companion with a few books, whilst he was preparing to begin his own work. He had gotten but a little way when his companion returned, stating that a man accompanied with some policemen had taken his books from him and had said that he was going to *burn* them in the market place. The colporteur, upon hearing this, inquired as to who was the police authority in the town. He was told that the priest was supreme, that whatever he ordered to be done was carried out. Our friend called on the priest, and upon explaining his errand was very rudely, harshly treated and ordered out of the house. The priest said that the person who had taken the books had authority to do what he saw fit with them. As the colporteur was stepping from the door of the priest's house the same person who had taken the books said to him : "Come with me and deliver into my hands all the books you have with you, because I intend to burn them in the market place, and if you make any

trouble I'll burn you with them." What could the poor man do, alone, with no one to protect him? He delivered the books—47 Bibles, 50 Testaments and 100 Gospels. These were carried to the market-place, where they were saturated with coal-oil and burned. The people who were present made no sign of approval. As the colporteur was leaving the town some of the citizens assured him that they did not approve of the action of the vicar.

The only argument which can be advanced to condone this terrible incident on the part of the priests is that our Bibles are false. But this argument has been met over and over again, while on the other hand it has been shown clearly that the Bible approved by the Roman Church is not a faithful translation of the originals.

We have promises of protection and a guarantee for our colporteur, but no satisfaction for the loss and insult offered to the Word of God. Cardinals and priests may prophesy smooth things in the United States, but in Brazil, where the only guarantee is the constitution of the land and good will of those in authority to execute it, the priests may take by force, if they will, the precious Word of God and have it burned in the market-place.

Yours in Christ, J. B. K.

**FIFTY CENTS A YEAR**

*THE CONVERTED CATHOLIC* will be sent to pastors with small salaries and Y. M. C. A. reading rooms in every city in the United States and Canada for fifty cents a year. It will do incalculable good to the young men, Protestants as well as Catholics, who frequent these rooms. To Catholics also it will be sent for fifty cents a year.

**OUR SCARLET PRINCE.**

We have still some copies of this excellent work on hand. We will send a copy free to anyone who will send us one new subscriber to *THE CONVERTED CATHOLIC*.



### The Creed of the Church of Palestine Condemnatory of Modern Papal Heresies.

BY REV. A. B. KING, NEW YORK.

**S**TANLEY in his "History of the Eastern Church" in tracing the elements which entered into the composition of the Nicene creed, tells us that Eusebius of Cæsarea suggested as a basis of that creed the propositions of an older creed which he had been taught in his infancy. This was the creed of the Church of Palestine, which was read to the Emperor Constantine and met his approval, and of course of the Orthodox, and of even a minority of the Arian bishops at the Council of Nice, and is as follows :

"I believe in one God, the Father Almighty, Maker of all things both visible and invisible, and in one Lord Jesus Christ, the Word of God, God of God, Light of Light, Life of Life, the only begotten Son, the First-born of every Creature, begotten of the Father before all worlds, by whom also all things were made. Who for our salvation was made flesh, and lived amongst men, and suffered, and rose again on the third day, and ascended to the Father, and shall come in glory to judge the quick and the dead. And we believe in one Holy Ghost. Believing each of them to be and to have existed, the Father only the Father, and the Son only the Son, and the Holy Ghost only the Holy Ghost. As also our Lord, sending forth His own disciples to preach, said, 'Go, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, concerning which things we affirm that this is so, and that we so think, and that it has long so been held, and that we remain steadfast to death for this faith, anathematizing every godless heresy. That we have thought these things from our heart and soul, from the time that we have known ourselves, and that we now think and say thus in truth, we testify in the name of Almighty God, and of our Lord Jesus Christ, being able to prove even by demonstration, and to persuade you that

in past times also thus we believed and preached."

Let the reader notice several things in connection with the above.

(1) The Council of Nicaea (Nice) assembled in 325 and was the first General Council of the Christian Church. In looking at the things enjoined we find no mention of the worship of saints, transubstantiation, mariolatry and other heresies of the Latin Church in later days. No allusion is made to the Virgin Mary in its original draft, and the Latin Church adopted it as the creed of the universal Church at that early date. The Western Church in accepting it made a few alterations, but added none of its modern abominations in doctrine. In the original Nicene creed there was no allusion to the Virgin, and the Latins only added in speaking of the birth of Christ, the fact that He was born "By the Holy Ghost of the Virgin Mary."

(2) The prior creed of Palestine, of which that promulgated at Nice was but an amplification, speaks of none of those things which are now magnified by the Roman Catholic Church, but it does "anathematize every godless heresy," and its framers declare they are "able to demonstrate . . . that in past times also thus we believed and preached."

Let us try to feel the force of this phrase "past times." The Nicene creed was promulgated in 325, and the creed of Palestine many years before this, and this latter creed speaks of the Biblical, apostolic simplicity of faith and doctrine reaching back certainly to the first century, and the framers of this creed speak with authority upon this subject.

Here then we have additional proof of the fact that the further back we go in the study of church history the more certain we become that the Church of Rome is very corrupt in doctrine and life, departing from primitive doctrine and practice.

## THE KEYS OF THE KINGDOM.

BY JOHN A. ANDERSON, M. D., OF THE CHINA INLAND MISSION.

"I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 19).

"Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. xviii. 18).

"Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained" (John xx. 23).

IN meeting with Romanists we have to remember the injunction "with meekness instructing those that oppose themselves, etc.," and while sometimes a case may be met with where it is helpful to explain such passages as the above, it will, I think, be best as a rule simply to preach Christ and refuse to enter into controversy.

Keys are several times mentioned in the New Testament. They denote *power*, and to possess them denotes *responsibility*. As an example see Luke xi. 52—"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." This verse is explained by a similar one in Matt. xxiii. 13—"Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." These two verses show that the *knowledge of the law* was recognized as the *key of the kingdom of heaven* in the days of Christ. Those who were responsible for the use of this key were the lawyers—i. e., students of the law, amongst whom were both scribes and Pharisees. By means of their knowledge the scribes and Pharisees had *power* to open the kingdom to obedient Israelites, but instead of doing this they mystified the law and made the commandments of Moses of none effect

by means of their traditions, etc., and thus misused their power by shutting up the kingdom against those who desired to enter. The *power* in their case was the knowledge of the law; the *responsibility* was to make a proper use of that knowledge.

In other Scriptures "Christ" and "a mighty angel" are spoken of as having keys, and in each case power and responsibility are intended to be understood (see Rev. i. 18; iii. 7; ix. 1). Having examined the passages and seen that each of them is in harmony with this interpretation, we now turn to the aspect of the question that directly affects ourselves. Read Matt. xvi. 13-20, and you will observe that Christ, having drawn from Peter the great confession of His own deity and Messiahship, says "on this rock I will build my Church." The word Peter does not mean a rock, but a pebble or bit of rock. Peter recognized Jesus as the "Rock of Ages," and on this rock is the Church being built.

Christ is the true foundation of the Church. "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 19). Along with this read John xx. 19-23, the last verse of which says: "Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained." I have no doubt the keys referred to in Matthew correspond with the power committed to the early Church in John xx. 23, and which was promised before in Matt. xviii. When Peter and the other apostles heard Christ first promising and later committing this power to them, they might well remember what He had said to the law-

yers. He had denounced them for misusing and taking away the key of the kingdom of heaven, so that the common people were left in ignorance and superstition. He now turns to His own followers picked from the common people and commits to them the keys of the same kingdom. What was the key that the lawyers had taken away? It was the knowledge of God's will as revealed by the law of Moses. What are the keys that Christ committed to His apostles and to His Church? It is the power by which men are led into the kingdom—"The Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

The same Gospel seals the doom of every Christ rejector, condemned already, because they believe not on the name of the only begotten Son of God. In the beginning of 1 Cor. xv., we learn that the Gospel was the key that the Apostle Paul received. The Gospel has a two fold action—it draws some, it repels others; it softens some hearts and it hardens others; it opens the prison-house of sin to some, setting them free from the chains of Satan; on others it binds eternal chains which will sink them deeper in the lake of fire. Acceptance or rejection of the Gospel decides which action it will have in every case. "The word that I have spoken, the same shall judge" (John xii. 48).

The argument may be raised that after all it is the Gospel and not the apostle that saves the sinner or seals his doom, but we must remember that a testimony cannot be disassociated from the person who gives the testimony. The value of testimony depends on the weight that may be attached to the words of the witness bearer. The apostles were Christ's witnesses. They were so closely linked, not only with the Gospel they preached, but with the effects it produced, that it could be said, "We are unto Him a sweet savor in

them that believe, and in them that perish." From this we see that the apostle and his testimony were looked upon as one by God. To reject an apostle as an apostle was the same as rejecting his testimony. His actions as well as his words were part of his testimony. The man himself was an "epistle of Christ known and read of all men." What a tremendous responsibility rested upon him. He held the keys of the kingdom of heaven. Accepting him meant remission of sins, rejecting him meant retention of sins. "As the Father sent me, so have I sent you into the world." "He that receiveth you receiveth me." And yet this same responsibility rests on us, for in Matt. xviii. 18, it is to the church as a church that the power is promised. It is to the rank and file of the Christian Church that Paul writes, "Ye are epistles of Christ . . . Ministers of the Spirit" (2 Cor. iii).

When Christ met the disciples after His resurrection He conferred three great gifts on them; they were Peace, the Holy Spirit, and the Keys of the Kingdom of Heaven. With them came the command to preach the Gospel to every creature. The apostles, who were the representatives of the Church, have gone from the earth, but those here whom they represented, the Christians of the nineteenth century, claim Peace and the Holy Spirit as Christ's gifts to themselves, yet they are slow to recognize the power and responsibility that is also laid on their shoulders. The keys of the kingdom of heaven are in their keeping. We are Christ's witnesses, Christ's ambassadors, Christ's epistles. To us the Gospel is committed that we may preach it to earth's utmost bounds. What a power and what a responsibility is ours! "Woe unto me if I preach not the Gospel." Let us say with the apostle, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth—

to the Jew first, and also to the Greek."

The keys were first promised to Peter, because he was the first to use them, as he preached repentance and remission of sins at Pentecost, but they were none the less truly delivered to the representatives of the Church in the upper room after the resurrection according to the promise of Matt. xviii., and we, as members of the Church, are held responsible for their use in our own day and generation. Woe unto us if we preach not the Gospel *i. e.*, the truths of Christ's death, burial and resurrection, which are the keys of the kingdom of heaven committed to us as stewards of the mysteries of God.

### CATHOLIC.

BY REV. HUNTINGTON LYMAN, CORTLAND, N. Y.

The original idea conveyed by this word is a noble one. It describes a genial person with a kindly sense of equality. The dictionary definition of the word is "Liberal, Broad-minded, Universal." The Roman Catholic Church plays double upon the word insisting upon its historic sense when commending their Church in oratory. Thus it is "the one Church, holy catholic apostolic, "all-comprehending Church."

Now if turning to another view and taking a definition from what it appears as it is held to view in this day and in this country, how diverse is the same thing. Suppose we take the greatest Roman Catholic churchman as our demonstration, and the greatest theatre for its display in sight of the whole world as seen in Chicago at the World's Fair in 1893. There the intelligence of the world looked on. Cardinal Gibbons emerges to view. He is surrounded by the world's representative men, many of whom are appointed to parts in the same opening service with him. Now observe. Now we shall see Catholicism

acted out and shall have the element from which to construct a definition of the term Catholic as it is in this case. Does the Cardinal shake hands as with equals? No; his eyes are set at an angle for introspection. He sees nobody but himself. He advances and speaks his piece, and then buttons up his coat and puts on his gloves. The same service, whose first words were spoken by him, is proceeding. He has done. He has no further interest. He buttons up his coat and puts on his gloves, disregarding the rule of reverence and of common politeness, and marches out to the open world. All the other actors have some friends, some whom they can greet. But he, the *Catholic*, the great-minded liberal man, as he ought to be as Catholic, has buttoned in *all* that he reverences—the Catholic Cardinal.

Now let every reader construct his definition of catholic as he has seen it drawn out in act by the highest authority in the land, and all that correspond to the true definition of the word catholic is wanting. Instead of that he sees bigotry, conceit, uncharitableness, repulsion and Phariseism. The conclusion to which the onlooker is forced is that the Catholicism passing under the name is a union held in unity by strong hoops, while the Christly loving adhesion is wholly lacking.

### Dr. West on "The Anti-Christ."

We have collected Dr. West's learned articles on "The Anti-Christ" which have appeared in several issues of THE CONVERTED CATHOLIC, commencing with the January number of this year, and will publish them in book form. To meet the cost of publication we appeal to our readers for advance orders. We have no "financial backer" in this matter, though we would like to find one if we knew where to look for him. The price of the book is 30 cents; 4 copies \$1.00. Address orders to this office.

**HE SHALL SO COME.**

A SERMON PREACHED BY REV. DAVID JAMES BURRELL, D. D., MINISTER OF THE  
COLLEGIATE REFORMED CHURCH, FIFTH AVENUE AND 29TH STREET,

NEW YORK, JUNE 23, 1895.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts i. 9, 10

**SCENE:** the Mount of Olives. Time: forty days after Christ's resurrection. A group of friends have come together by His appointment. While waiting for His appearance they speak in low murmurs of the years that are past, so eventful in toil and suffering and full of glorious promise. They speak of the future: it may be that their Lord will at this time proclaim His earthly sovereignty; possibly this is the meaning of this appointment to-day; He will lead the way to Jerusalem, claim His sceptre and usher in the Golden Age.

Down below falls the Kedron; how often they have crossed it on their way to the sacred shadows of Gethsemane! In the distance are the homes and temples of Jerusalem. Whichever way they look is holy ground. The footprints of their Lord are on every path and hill-side. Memories come crowding thick and fast upon the minds of these watchers of Olivet—when suddenly He stands among them!

"Peace be unto you!" How eagerly they gaze upon the face that so lately was marked with anguish and blood. The greetings over, they unburden their minds: "Lord, wilt Thou at this time restore the kingdom to Israel?" He replies, "It is not for you to know the times or the seasons." Then He renews the promise of the outpouring of the Spirit; and repeats the injunction, "Go ye into all the world and preach the Gospel!" They gather around Him in love and wonder and reverence;

He lifts His pierced hands in blessing, and slowly rises from their midst.

"Earth has lost her power to keep; the waiting heavens claims Him." As He ascends through the yielding air His eyes are bent on His disciples; His arms are outstretched and His voice, heard for the last time, dies away in benediction. They utter no despairing cry like that of the prophet on the banks of the Jordan; but silently, with strained eyes, follow Him into the deep blue till the clouds, like a white pavilion, enfold Him. There are flashes of gold like chariots, vibrations of light like the waving of silken banners, then a crimson glory hide the rolling back of heaven's gates.

How simple, yet sublime, this parting of Christ from His earthly friends! But who shall tell what took place behind the receiving clouds? In what new form of majesty, with what swift flight through the rare, cloudless ether, by what celestial hosts attended and with what rhapsodies of song, was this King of Glory carried through the everlasting gates and welcomed to the holy hill? Did these disciples kneeling on Olivet with upturned faces hear as from afar off, from beyond the distant sun, an echo of the ancient war cry of prophecy, "God is gone up with a shout, the Lord with the sound of the trumpet!" or a mingled sound as of many waters, when their risen Lord passed through the prostrate ranks of the great multitude, while angels that excel in strength and elders with harps and vials full of odors bowed low and sang, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing;" and ten thousand times ten thousand with



the voice like the roll of the ocean cried, "Amen," as He sat down to reign forever, King of kings, on the throne of heaven—were these the visions that passed before the bewildered eyes of the disciples that day?

"Ye men of Galilee, why stand ye gazing up into heaven?" Two men in white apparel are before them, and with these words they recall the followers of Christ from their contemplation of the voiceless skies. This is no hour for reverie. Life with its tasks and trials are before them. The world still shrouded in darkness calls to them for help. It is theirs to reap the harvest of immortal souls. "Make bare your arms; thrust in the sickle; lo, the fields are white. Go ye, evangelize!" It is no time to be dreaming over the past or seeking with curious eyes to pierce the veil behind which the Lord has disappeared. "Why gaze ye upward? This same Jesus who is taken up from you shall so come in like manner as ye have seen Him go!"

It is written that the disciples then went back to Jerusalem with great joy and were continually in the temple praising and blessing God. A new watchword was in their hearts and on their lips—"Maranatha!" "Our Lord cometh." What strength and inspiration; what earnest of victory and princely promotion are in that word! It was their morning greeting—"Our Lord cometh!" Why should they tremble at the anathema or the roaring of the beasts of Ephesus? He shall come as we have seen Him go into heaven. The eagles of hated Rome shall be dragged in the dust, and the followers of the Nazarene shall tread their enemies under foot. He shall take unto Him His great power and reign more magnificent than Solomon in all his glory. By this hope they were sustained amid persecution until the years went and, weary of watching the skies, one by one the dis-

ciples fell asleep. An old man on a distant isle and in the Ægean was left alone, dreaming dreams and seeing visions. One day the Voice said, "Behold, I come quickly!" He answered, "Amen. Even so come, Lord Jesus;" and thus entered into rest.

Now eighteen centuries have passed and still the eyes of the Lord's people are turned toward the East. The years pass and the ages with their slow revolving wheels; and hope deferred maketh the heart sick. "How long, O Lord, how long! Come, and make no tarrying." But the word of the Lord is "Yea and Amen." It is not for us to know the times or the seasons, but His promise standeth sure. "He shall so come as ye have seen Him go into heaven."

1. *This means that He shall surely come*; as sure as they saw Him go into heaven. There is no uncertain sound in the word of Scripture at this point, and a "Thus saith the Lord" should be to us for an end of controversy. It was predicted by our Lord himself that in the last days, by reason of His long tarrying, there would be misgivings; "When the Son of Man cometh shall He find faith on the earth?" So Peter warned the disciples that scoffers would appear in the latter days, saying, "Where is the promise of His coming?" And to meet this he reminded them how the deluge was long delayed, but came at last when it was looked for—"As it was in the days of Noah, so shall it be at the coming of the Son of Man." How was it in the days of Noah? An old man hundreds of miles from the nearest water busied himself for 120 years in the building of a boat, meanwhile exhorting the people to repent because the Lord would overwhelm the world. Did they believe his word? Nay; they thought him demented. As they passed by, seeing him engaged with saw and hammer year after year, they derided

him. "Old man, what are the signs of the weather? A fine boat this! When do you propose to launch it?" But the flood came; the flood came in an hour when they thought not and swept them all away. So says Peter, "A thousand years are with God as one day, and one day as a thousand years." But of His coming in the fulness of time there is no doubt whatever. The word of the Lord standeth sure.

2. *He shall come visibly.* They saw Him go away and they shall see Him come. Every eye shall see Him and they also which pierced Him. *Hiscæ oculis!* "With these eyes!"

There is a thrilling representation of the Second Advent in the opening of the sixth seal of the Apocalypse—"And lo, there was a great earthquake and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell, even as a fig tree casteth her untimely figs, when shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and the mountains and islands were moved out of their places. And the kings and potentates and mighty men came forth." These were the same who had opposed the claims of Messiah, saying, "Let us break His bands asunder and cast away His cords from us." Now, behold, what panic among them! what blanching of faces! He whom they scourged and spit upon and nailed to the accursed tree is very God of very God. "And they called upon the mountains and the rocks, saying, Fall upon us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." The wrath of the Lamb! Meekness on fire with holy indignation.

Meanwhile the friends of Jesus assembling from every quarter have turned their faces toward the throne. In their divine Friend they behold the chiefest among 10,000 and the One altogether

lovely. The great consummation has come. Their hopes are realized. The head that once was crowned with thorns is crowned with glory now.

I remember as a lad hearing the story of an old woman who had stood in the procession that welcomed Washington on his return from war. Her dim eyes kindled with enthusiasm as she told of that splendid day. How the girls of the village were clad in white dresses with red sashes and stars and green garlands—how they strewed flowers in the way of the conqueror. But what will be the gladness of that day when we shall behold our Lord coming in the clouds of heaven; coming to receive His own and to reign King over all and blessed forever!

3. *He shall come personally.* Not merely as some suppose in spiritual manifestation or in demonstration of His moral power, but in *propria persona*. "This same Jesus whom ye have seen go into heaven shall so come."

He shall be the very God-Man who dwelt among us. The blending of Deity and humanity in the incarnation was not for a temporary purpose. He is *Theanthropos* forever—one with us in an eternal fellowship. His eyes are the same eyes that during His earthly ministry looked with compassion on suffering men; His feet are the same feet that trod the highways of Galilee; His hands are the same hands that were outstretched in mercy; His heart is the same heart that beat responsive to the world's need and broke under the burden of the world's sin.

We shall be able to identify Him by the very scars of His suffering. John in his vision saw Him as a "Lamb that had been slain." His wound prints are the vindication of His people's right to pardon and eternal life.

"Five bleeding wounds He bears,  
Received on Calvary;  
They pour effectual prayers,  
They strongly plead for me."

But His body, though identical with that which He wore during His ministry on earth, is changed. Somewhere between the mount of ascension and the throne it was changed. It must be spiritualized to fit it for the spiritual realm. All things in nature and grace are adjusted to their environment. The butterfly and the caterpillar are the same; only the former was made to fly and the latter to crawl. In the bulb which is planted in the earth there is all the potency of the flower; bulb and tuberoses are the same; but the former was made for a home beneath the ground, the latter to fill the atmosphere with beauty and perfume. The body of Jesus to-day is the very same that was laid away in the sepulchre; nevertheless a change beyond any of the metamorphoses of Ovid had passed upon it. And this is the earnest and foregleam of what shall occur with us; "For, behold, I show you a mystery; we shall all be changed in a moment, in the twinkling of an eye." In all the ritual of the universal Church there is nothing more gladsome than the Burial Service in which we are accustomed to say: "We do now commit this body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection, and the life of the world to come, through our Lord Jesus Christ; at whose advent the earth and the sea shall give up their dead; and the corruptible bodies of them that sleep in Him shall be made like unto His own glorious body." In like manner John says, "Beloved, now are we the sons of God; but it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

4. *He shall come gloriously.* There are three tokens of the splendor of His advent. First, *the trumpet.* This is in the hand of the herald who goes before to announce the coming of the King. Second, *the cloud;* not the dust-cloud

that arises when the chariot of the king rolls hither with outriders before it, but the Shekinah of the Lord which is called "His most excellent glory." It is the same cloud that stood above the Tabernacle; that led the children of Israel through their wilderness journey; that folded in the disciples upon the Mount of Transfiguration. The cloud that served His pavilion shall, at His advent, be the chariot of the King. Third, *the retinue of angels.* When He came to Bethlehem a mother bent over His cradle, a few rustics looked in through the stable door, a group of shepherds knelt beside Him, and a company of wise men came thither on camels to lay their gold and frankincense and myrrh before His feet. When He made his missionary journeys among the villages of Palestine He was followed by a company of fishermen and other humble folk. One bright day in the spring of 29 He and His disciples with a multitude of Passover pilgrims turned the spur of Olivet. At sight of the domes of Jerusalem a cry was raised by those who went before and those that followed after: "Hosanna! hosanna the Son of David! Blessed is he that cometh in the name of the Lord!" But at His final appearing the shining seats of heaven will be emptied to furnish His retinue, the skies will glow with gilded chariots, the clouds will wave like banners, and He, coming on before clothed in a garment dipped in blood, will be followed by the white squadron ten thousand times ten thousand and thousands of thousands, crying, "Worthy art thou to receive honor and glory and power and dominion forever and ever!"

5. *He will come beneficently.* His coming in the incarnation was to redeem the world. The word which He uttered on the cross—"It is finished!"—marked the beginning of the end. The work goes on and will reach its final consummation when He appears again in the

clouds of heaven. Then will occur the restitution of all things.

Sin will be destroyed from the earth in that day; sin that ruins homes and pollutes society and blasts the very fields: sin, the only curse the world has ever known, the trail of the serpent all over. His fan shall be in His hand at His appearing, and He shall thoroughly purge the floor; sin shall be swept away as chaff is swept away by the wind, and righteousness shall be established forever on earth.

The wicked shall be banished to their own place. This also shall be done in mercy; for the world purified would be a very hell for those whose characters have been established in sin. No dram shops, no brothels, no gambling hells! What would the wicked do? Such an earth would be a very hell to them. It is, therefore, in mercy that they are driven to their own place.

Then Christ shall take His place upon the throne and usher in the Golden Age. The mountains and the hills shall break forth before Him into singing; and the trees of the field shall clap their hands before Him. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. New heavens and a new earth. The temple of Janus shall be shut forever. No man shall need to say, "Know thou the Lord." For all shall know Him from the least unto the greatest. And Jesus shall reign from the river unto the ends of the earth. So shall be ushered in the Golden Age.

But when shall these things be? "Take heed lest any deceive you. If any man shall say, Lo here, or lo there, believe him not. For as the lightning cometh, so shall the coming of the Son of Man be." It was believed at the close of the tenth century that the world was coming to an end. At that time

wars, plagues, famines, the breaking up of social order, were thought to be signs of dissolution in heaven and earth. At the approach of the year 1000 the people, with one consent, prepared for the Advent of the King. All work was suspended; the land was left untilled. Henry the Emperor of Germany came down from his throne, donned a monk's cowl and went preaching, "Repent ye, for the Kingdom of Heaven is at hand." Crowds of the people slept in the porches and under the shadow of cathedrals. The Truce of God was proclaimed. The pulpits rang with the visions of the Apocalypse. Thus the last night of the year was reached. All that night the streets and open fields and monastery roofs were filled with men and women watching the skies. The hours went by. Midnight came; the stars paled; the first faint streak of the morning was seen in the East; and then, as if a great burden had been lifted from its heart, the world arose from its paralysis of fear and turned again to the earnest duties of life. "Soldiers of Christ," cried Sylvester, "arise and fight for Zion!" The Crusades began. New plans of royal conquest were suggested. At this time were laid the broad and deep foundations of those mediæval cathedrals which, with their buttressed towers, bear witness to-day to the enthusiasm of a world born anew into the hope of a vigorous life.

It is useless to busy ourselves with prophetic arithmetic. The key of Daniel's mystical figures hangs at God's girdle. And the question, "When comest Thou?" is of far less importance than, "What wilt Thou have me do?" Hear then the conclusion of the whole matter: "Watch! And again I say unto you, Watch! For yet a little while and He that shall come, will come and not tarry." A brave song was that of Charles Kingsley:

"Who would sit down and sigh for a lost  
Age of Gold

When the Lord of all ages is here ?  
 True hearts will leap up at the trumpet  
 of God,  
 And those who can suffer, can dare.  
 Each old Age of Gold was an Iron Age too,  
 And the meekest of saints can find stern  
 work to do,  
 In the Day of the Lord at hand ! "

On the famous "dark day" in 1780 the General Assembly of the State of Connecticut in session at Hartford was greatly alarmed by the unaccountable veiling of the sun at high noon. A whisper passed among the legislators that this might possibly be the end of the world. At this juncture Colonel Davenport arose and moved that candles be brought and that they proceed with the work in hand. "For," he said, "if this indeed be the end of the world, I am sure the Master can find us no better employed than in attending to our appointed tasks."

Here is the Master's word: "Let your loins be girt—as for labor—and your lights be burning—as in vigil—and ye yourselves like men that wait for the coming of their Lord; that when He cometh and knocketh, at even or at midnight or at cock-crowing or in the morning, they may open unto Him immediately. Watch, therefore, for ye know not the day nor the hour when the Son of Man cometh. He which testifieth these things saith, surely I come quickly. Amen, even so come, Lord Jesus ! "

### A Most Edifying Sermon.

A French Protestant minister of Quebec, Rev. L. V. Lariviere, a short time ago accompanied a party of pilgrims to the famous miracle-healing shrine of St. Anne de Beaupre, twenty miles below that city. In *L'Aurore* of August 10 he gives an account of what he there and then saw and heard. I shall give a translation of only a part of his article, that relating to the sermon. Mr. Lariviere does not give the text, but judging from his report of the sermon I have no

doubt that it was 1 Tim. ii. 15—"Yet she shall be saved through child bearing; if she continue in faith and love and sanctification" (Douay Version). He says :

Just a word about the sermon. The preacher for the occasion was His Grace, Mgr. Cleary of Kingston. In spite of his scarlet robe and his biretta of the same color, his appearance did not impress me favorably. In the pulpit, during his sermon, he three times took his snuff-box from his episcopal pocket and, before the whole congregation, filled his nasal organ with snuff. [No doubt he did so to see truth more *clearly*.] This act was far from raising the Kingston pastor-in-chief in my estimation. The subject of the sermon, it need not be said, was the good St. Anne. The preacher addressed himself specially to the ladies. He held up the good St. Anne as the model for holy women. "Women," His Grace repeated several times, "can be saved only by the way of marriage and bringing forth children. This is the doctrine of St. Paul, and it is also that of the Church of Rome." Here I would ask, "In that case, what shall become of the lady nuns and of all the priests who will not marry?" During his sermon he turned several times to the statue and, taking off his biretta and humbly bowing his head, addressed her in this style: "We salute thee, good St. Anne. Good St. Anne, hear the prayer and fulfil the desire of thy daughters whom thou seest kneeling at thy feet. Cause them to never forget that they can be saved only by the way of marriage and bringing forth children. We love thee, St. Anne, because thou hast given us Mary; and we love Mary because she has given us the Saviour. Yes, we love thee, St. Anne, because thou art the grandmother of the Saviour God."

Mr. Lariviere closes his article with two verses in praise of Mary quoted from a work by St. Alphonsus de Liguori, of which he bought a copy at St. Ann's. They are only so much downright nonsense. The saint just mentioned gives the following recommendation to the verses: "Admire Mary in the brightness of her beauty, and give glory to Him who has made her so beautiful."

Woodbridge, Ont.

T. F.



## MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

THE Boston Convention of the International Societies of Christian Endeavor has stirred up the Roman Catholic press, and the *Catholic Universe* of Cleveland, Ohio, in its issue of July 19, 1895, thus refers to it :

"Such a movement, absolutely minus the cohesive influence of a profound and religious motive, must inevitably drift towards political inspiration and activity under the direction of scheming leaders. What this implies is quite obvious to even the most careless observer."

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It would be hard to find a sadder exhibition of ignorance or bigotry than the above Roman Catholic editorial utterance. Let us place next to it the following platform of principles adopted by the trustees of the United Societies of Christian Endeavor at the Boston Convention on July 15 :

"We reaffirm our adherence to the following principles which, with God's blessing, have made the Christian Endeavor movement what it is to day :

"First, personal devotion to Jesus Christ. Second, the covenant obligation embodied in the prayer meeting pledge. Third, constant religious training for all kinds of service involved in the various committees. Fourth, strenuous loyalty to the local church and denomination with which each society is connected. Fifth, we reaffirm our increasing confidence in the interdenominational, spiritual fellowship, through which we hope, not for organic unity, but to fulfill our Lord's prayer, 'that they all may be one.' Sixth, Christian Endeavor stands always and everywhere for Christian citizenship, and it is forever opposed to the saloon, the gambling den, the brothel and every like iniquity; it stands for temperance, for law, for order, for Sabbath keeping, for a pure political atmosphere—in a word,

for righteousness. Seventh, that all moneys gathered by the various societies of Christian Endeavor for the cause of missions be always sent to the missionary boards of the special denominations to which the particular society belongs. Eighth, Christian Endeavor has for its aim a purpose no less wide and lofty than the bringing of the world to Christ. Hence it is an organization intensely evangelistic and missionary."

Will those Roman Catholic papers still insist that the Endeavor movement is "minus the cohesive influence of a profound moral and religious motive"?

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While the same papers complained that at the Endeavor Convention "occasionally a big voiced individual in clerical garb enlivens the occasion (*sic*) with an old-time rhodomontade against Romanism," the *Christian Work* of July 25, 1895, has this much to say about Rome, and says it with the true ring :

"Writing from Boston a correspondent asks the attention of the *Christian Work* to an address delivered before the Christian Endeavor Convention in which the speaker directed attention to 'the amazing and beneficent change that has taken place, and is still taking place, in the Roman Catholic Church.' Among the indications of this change he mentioned 'the growing spirituality, the rapid decay of superstition, the ardent patriotism of its people,' and—only observe it—'the increasing regard for the public schools.' We are free to say that we cannot accept this commendation of our Roman Catholic friends, however sincere the speaker may have been and undoubtedly was. On the contrary, we think one has only to read the Catholic periodicals in this country and in Europe to see that everywhere the priesthood is making constant efforts to get control of education, for the one purpose

of bringing all children under the yoke of its own false dogmas and corrupting usages. Indeed, only six days before remarks were uttered there was in Boston itself a Catholic riot directed against the model of a 'Little Red Schoolhouse' that was carried in a patriotic procession on the Fourth of July. For that the Catholic priesthood and the Catholic city officials of Boston are held responsible by the best of the public press of that city. This riot sprang from a hatred of the public school system which has not yet died out. Gilding lead does not make it gold, and giving a mad dog a good name does not make him a safe companion. The Roman Catholic Church is certainly improving; but it is so, by so much as it presents a contrast to Roman Catholicism in other countries—especially in South America, where freedom of religious worship and an open Bible are among the coming possibilities—let us hope—they certainly are not the possessions of the present. In proof of this we have only to cite the fact that religious liberty for those of another faith is still a stranger to the countries of Ecuador, Bolivia and Peru, and that now only after a year's supplication to the Roman curia has a Chicago clergyman secured, after repeated efforts, a bit of acknowledgement from Cardinal Gibbons, who happened to be in Rome, stating that the Cardinal Secretary of State had written the apostolic delegate in those republics for full information as to the exact status of Protestants there. We should think our Government might and should properly take this matter in hand. Anyway, if any one thinks Roman Catholicism and Liberty are interchangeable terms, a brief residence in Ecuador or Bolivia might tend to clarify his thought a little."

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For the first time in history the noted Roman Catholic University of Notre Dame, Indiana, conferred the degree of

LL. D., upon a Protestant clergyman, Dr. Washington Gladden of Columbus, Ohio. The doctor's good luck is due to his *Century* article against the A. P. A., which did good service to Rome. Still this does not mean that Dr. Gladden is going over to Rome.

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Since we have mentioned the A. P. A. let us add a word about it. The writer does not belong to the order, but he wishes fair play for the A. P. A. as well as for any other organization. A great many Protestants denounce the A. P. A. without knowing what it stands for. So we will quote here the A. P. A.'s platform adopted at the Milwaukee annual session last spring:

"This, the first congress of the International Protective Association, held this 11th day of May, 1895, hereby formulate the following declaration of principles, aims and purposes of incorporation:

"DECLARATION OF PRINCIPLES.

"First—The voice of the people intelligently and justly expressed makes the supreme law.

"Second—The perfection of all law is the recognition of the unit of lawful self-government.

"Third—The right of freedom of conscience, of intelligence, free speech, free press and the prerogative of unrestricted private judgment is beyond all question.

"Fourth—In defining and enforcing the laws and in the definition of its jurisdiction and powers the State is supreme.

"Fifth—All institutions of an ecclesiastical character claiming temporal dominion or the right to define the extent of their own jurisdiction are inimical to all forms of constitutional government and are a menace to the perpetuity thereof.

"Sixth—The intellectual and moral advancement of the world is best expediated by a sound and fraternal union between all peoples and races whose civilization is the highest and whose liberty of conscience is the most perfect, and the

welfare of mankind is best enhanced and preserved by the continuance of a lasting peace between all races and peoples opposed to the efforts of selfish and soulless international and universal ecclesiastical and financial corporations to disturb the harmony of universal brotherhood by the rude alarms of barbarous, dehumanizing and enslaving war.

“AIMS AND PURPOSES.

“First—To establish throughout the civilized world the principles of the organization by all proper and lawful means.

“Second—To uphold the right of self-government harmoniously with the best interests of the world.

“Third—To secure and maintain the supremacy of the State as expressed by the voice of the people.

“Fourth—To assist with our moral support in their efforts to secure and perpetuate the enactment of legislation based upon the broad principles of constitutional liberty.

“Fifth—To resist by all lawful means all attempts made by the enemies of peace and international harmony of freedom of speech and conscience, to precipitate war or engender hostile feelings between all nations wherein branches of the organization may be established.”

Are these principles “un-American”?

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Another comment on the Endeavor movement made by the *Catholic Universe* of July 12 is equally significant:

“Some of the secular papers devote a great deal of space to the Christian Endeavor gathering at Boston. The only notable feature of the occasion appears to be the extent of the assemblage. The religious objects seem to be regarded as of no importance whatever, and if it were not for the title of the organization there would be nothing to indicate its religious character in the long-winded reports of its annual pilgrimages.”

Those who think union with Rome possible should ponder these words found in the same issue, written by the editor:

“While the *Universe*, like every well-instructed and fervent Catholic, must believe our Protestant friends to be ‘in spiritual darkness and error,’ it does not assume that they are to be verbally maltreated on account of this condition, which in a majority of cases is a misfortune rather than a fault. . . . We regard our separated brethren as objects of pity rather than abuse. The religious destitution of our neighbors [Protestants] is a matter of sorrow to the Church and to the faithful.”

Physician, heal thyself.

J. A. D.

### KIND WORDS.

From the *Christian Herald*, Detroit, Mich., June 13, 1895.

The June issue of THE CONVERTED CATHOLIC is full of interest to those engaged in the work of Romish evangelization. Rev. James A. O'Connor, who conducts the magazine and an independent Gospel Mission, has just welcomed another converted priest—Father Ferrando. The magazine is published monthly at \$1.00 per year by James A. O'Connor, 142 West Twenty first street, New York. Single copies ten cents.

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From the *Enterprise*, Beverly, W. Va., April 10, 1895.

THE CONVERTED CATHOLIC, a magazine published by the Rev. Father O'Connor in New York, is one of the best religious periodicals to be had in the United States, and should be read by every man, woman and child in the country. The Reverend subordinates sectarianism to Christianity, and is a strong advocate for the right. The price is only \$1.00 a year. Subscriptions received at this office.

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From the *Free Methodist*, Chicago, Ill., May 15, 1895:

THE CONVERTED CATHOLIC for May contains much that we wish all our readers could peruse. Father O'Connor is doing a good work. We would that this magazine could be read by every Roman Catholic and every Protestant in the land. Rev. James A. O'Connor, 142 West Twenty-first street, New York; \$1.00 a year.

## THE METHODIST VICTORY OVER ROMAN INTOLERANCE.

THE press of Chicago is strongly endorsing the movement inaugurated by the Chicago Methodist Ministers' Meeting sixteen months ago to secure for Protestants in the republics of Peru, Ecuador and Bolivia the same liberty of conscience that is enjoyed by Roman Catholic citizens in the United States. Editorials on this subject have appeared in the Chicago *Times-Herald*, the *Inter-Ocean*, the *Tribune*, the *Evening Journal*, the *Citizen*, the *Northwestern Christian Advocate*, the *Interior* and the *Union Signal*.

One of the best editorials that thus far has appeared in any paper was in the Chicago *Tribune* of July 31, 1895. The issue of the *Tribune* of this date at nine o'clock on the morning of that day was completely exhausted. Neither at the *Tribune* office nor at any of the newspaper depots in the World's Fair City could a purchaser with a fifty dollar bill in his hand have obtained a single copy of the *Tribune* containing the famous editorial. The Church of Rome has a wonderful record for suppressing what she deems unprofitable reading. Has she exerted her rare gifts in this direction on a particular issue of one of the Chicago papers? Be that matter as it may, our readers will feel grateful to us for presenting to them this editorial in its entirety. After reading it they can draw their own conclusions. We now submit the editorial found on page 6 of the Chicago *Tribune* of Wednesday, July 31, 1895 :

### "ROMANISM AND METHODISM.

"An interesting correspondence between the Chicago Methodist Preachers' Association and the high authorities of the Roman Catholic Church has just reached a satisfactory conclusion, and as it illustrates an era of better feeling between Catholics and Protestants a sketch of it will be of great interest.

"In April, 1894, a committee of the association was appointed to protest to the Pope—

"'That our Protestant brethren in the republics of Peru, Ecuador and Bolivia labor under oppressive disabilities that affect not only the profession of their faith and the public worship of God according to the dictates of their conscience, but also their civil and inalienable right to be legally married without being compelled to forswear their religious convictions,' and to respectfully and earnestly request him to secure for these Protestants 'the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country.'

"The committee went at its work promptly and vigorously, but met with discouragements at every step. Two letters were written to Archbishop Ireland desiring him to bring the subject matter of the resolution of the association to the attention of Mgr. Satolli, Apostolic Delegate. The archbishop, however, did not see fit to acknowledge the letters. A letter was then sent directly to Mgr. Satolli, but he made no reply. Nothing daunted, the committee wrote him a second time. He replied by saying: 'The inclosed copy of the encyclical letter of our Holy Father is, I think, the most fitting reply I can make.' The committee did not look upon it as a satisfactory reply in any way, and then determined to communicate directly with the Pope. Two registered letters were sent to him, one in August last and the other in December, but the oracles still were mute. The committee then opened up another medium of correspondence. In April last it wrote to Cardinal Gibbons, but his eminence did not reply. In May a second letter was sent to the cardinal at Rome under care of the Pope. At last the ice was broken. After more than a year of attempts to get some expression of opinion from the Roman Catholic authorities, Cardinal

Gibbons replied to the committee as follows :

" ROME, June 14, 1895.

" *Mr. John Lee :*

" DEAR SIR :—In reply to your favor of the 20th ult., I beg to say that some days ago I referred the matter of the disabilities of Protestants in Peru, Ecuador and Bolivia to the Cardinal Secretary of State. His eminence now writes me as follows :

" "The letter written to your eminence by Mr. Lee of Chicago has reference upon the civil laws in force in the republics of Peru, Ecuador and Bolivia. Nevertheless, as your eminence has been pleased to communicate to me the said letter, I have written to the Apostolic Delegate in the above named republics to obtain precise information concerning the laws which affect the condition of Protestants there as regards both the exercise of their religion and the celebration of marriages. In communicating this to your eminence, and taking it upon myself to call the attention of the Holy See to the information which the aforesaid delegate will send, I am, etc."

" "Availing myself of the opportunity to tender you my best wishes for your welfare, I am, dear sir, yours sincerely in Christ, J. CARDINAL GIBBONS.

" Although it has taken the persistent Methodist committee over a year to get an answer to its civil letter, the reply has come, and the event shows that there is postal communication between Chicago and the Vatican. As to the matter of the reply there can hardly be any doubt, if an official investigation is made, that the contention of the Cardinal Secretary of the Holy See to the effect that the condition of things in the South American states is dependent upon the civil laws will be shown to be a technicality, since in the states named the civil laws are inspired by the Roman Catholic Church. The control of the Church over law in those republics is all powerful. Hence it has the power to obtain for Protestants there the same degree of liberty which Roman Catholics have there. All fair and rational Ca-

tholics everywhere will favor the privileges for which the committee has asked, and will indorse the statement of that good Catholic, Captain Finerty, who says in the current issue of his paper, the *Citizen* :

" Mr. Lee deserves praise for his manly perseverance in this matter, and we hope the action taken by the Cardinal Secretary of the Holy See will have the good effect of abolishing odious religious restrictions in the countries indicated.

" All Protestant denominations will be gratified at the outcome of the correspondence, while Mr. Lee may specially plume himself that after many discouraging trials he had the grace to persevere, and at last found out the postal route that leads from Chicago to the Vatican."

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The Chicago *Times Herald*, August 2, 1895, in an editorial on "Religious Liberty in South America" thus expresses itself :

" Nothing, therefore, could have been more appropriate or more timely than the appeal which the Chicago Methodist Preachers' Meeting not long ago addressed to the Pope himself, through Cardinal Gibbons, then in Rome. This was just the right thing to do. It may be a new thing under the sun, and none the worse for that. It will be a matter of the widest interest to learn what reply to his inquiry the Pope will receive from the Apostolic Delegate to the republics of Peru, Ecuador and Bolivia."

An editorial, "The American Doctrine in Religion," in the Chicago *Inter-Ocean*, July 21, 1895, says :

" Under the laws of those countries Protestants are denied the rights of public worship in accordance with their consciences, and cannot be legally married without forswearing their religious convictions and formally accepting the Catholic faith. This is mediævalism, albeit of a mild form as compared with the fagot, the thumb-screw, the *auto-da-*



fe and the general cruelty of the days of the Inquisition ; but still it is abhorrent to the spirit that now prevails in other civilized countries, Roman Catholic and Protestant.

"The Methodists of Chicago, under the lead of Rev. John Lee, have taken the initiative in trying to bring about reform in the laws of those countries. After repeated efforts to reach the Vatican success was attained. The clergy of those countries could easily bring about the desired reform if so disposed, and perhaps if told from the Vatican that the survival of mediævalism in South America was a disgrace to the Church and harmful to the cause of religion, they would bestir themselves. Certain it is that the effort which has been made by Mr. Lee and the Chicago Methodists and seconded promptly by the Cardinal Secretary of State at Rome, deserves to be commended and, if necessary, be taken up and urged generally."

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The Chicago *Evening Journal*, July 31, 1895, in an editorial, "Long Distance Reform," observes :

"A persevering and persistent Methodist minister of this city, the Rev. John Lee, undertook, more than a year ago, to secure from the powers of the Roman Catholic Church a removal of the oppressive disabilities that hamper the religious freedom of Protestants in Peru, Ecuador and Bolivia. After repeated unanswered letters to Archbishop Ireland, Mgr. Satolli, Cardinal Gibbons and the Pope himself, Mr. Lee has recently been gratified by a reply from Cardinal Gibbons stating that an investigation of the matter is under way.

"Since Mr. Lee has gotten thus far in his long-distance reform it is to be hoped that the matter will not be allowed to rest in this indefinite state. The matter is not a question of denomination, but of human liberty. Every true American, whatever his church affilia-

tions, will hope to see the present odious religious restrictions removed from every country on the American continents."

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The *Northwestern Christian Advocate*, Chicago, July 3, 1895, in an editorial, "A Reply at Last," comments as follows :

"Rome apparently once had the universe in its pocket, but civilization rebelled and men resolved that their brethren in all lands shall 'have a fair chance.' This tardy reply to the protest of the Chicago Ministers' Meeting emphasizes the tardiness involved. We are our brother's keeper, and when he is oppressed all men are bound to challenge the wrong. We are glad that this Chicago protest was made and that the direct appeal to the Pope has been pressed. We gather courage from the fact that the head of the Romish Church has seen fit to reply through his secretary—or rather that he sees that he could not afford to omit a reply. The world has become like a city, in which one cannot be indifferent to the sanitary condition of other wards. Disease germs know no geography or topography. They simply go where they choose to migrate. Oppression in South America is a menace to liberty in all lands. Chicago would fail in its bounden duty should it neglect its brethren in the southern part of the western continent. The Monroe doctrine obtains in theology and practical religion.

"The Pope must hold a gentler rein on distant peoples than his predecessors have held. It is not sufficient to say, as the Pope's Cardinal Secretary of State suggests, that the 'state of things in the republics of Ecuador, Peru and Bolivia is dependent solely upon the civil laws in force there.' It is well understood that laws there in force are shaped to please the dominant Church. Rome can secure in South America and

other Papal states whatever laws it pleases. We are more than gratified by the outcome of this correspondence."

"Rome in America—South and North," an editorial in the *Cumberland Presbyterian*, Nashville, July 11, 1895, affirms:

"The leaders of the Roman Church in America, and the Pope himself, have been compelled to look at the object lesson which the Spanish American states present at the close of the nineteenth century. The condition of these states shows not only what the true tendency of Romanism is, but what the world would have been had the Papal Church maintained the world wide supremacy which it enjoyed before the time of Luther.

"It is true, also, that if intolerance and persecution continue in South America it will be because the Roman Church so wills it. Rome, through its bishops and priests, really shapes the laws and the policy of the government in all these Papal states. The Papal Church is to be judged not by what it does in the United States or in England, where it is hedged about and held in check by Protestantism, but by the fruit it bears in Bolivia and Peru and Colombia, where its power is untrammelled."

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The New York *Catholic Review*, July 13, 1895, in discussing "Topics of the Hour," very pleasantly remarks:

"The gentle, conciliatory and Christian spirit of his eminence was never better manifested than in the response made by him to the letter of the Methodist committee."

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From the *Literary Digest*, August 10, 1895, p. 441, we take the following:

"In a comment on this correspondence the New York *Observer* says: 'Not the slightest hope of improvement in South American countries can be based on any love of liberty which may pos-

sess the Pope, but since he has shown himself very politic in many matters he may be wise enough to see that a sop may now be thrown to Cerebus with advantage.'"

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The *Evangel* (Baptist), Baltimore, takes this view of the matter:

"It strikes us that this is a fine opportunity for the cardinal and Pope Leo to demonstrate the sincerity of their expressions of admiration for our civil and religious liberty. For a Pope to be found using his influence to secure the civil and religious liberties of Protestants would almost convince us that the prophecy is being fulfilled which says, 'The lion and the lamb shall lie down together.'"

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The Roman Catholic papers generally, referring to the correspondence, take the ground that the appeal was needless and superfluous, as the countries in question are autonomous in government and the See of Rome in no way controls their internal legislation or the conduct of their religious and political affairs.

The New York *Independent*, May 10, 1894, in commenting on an editorial in the Baltimore *Catholic* of May 5, 1894, says:

"These remarks are another evidence that the Roman Catholics of this country, enjoying the most perfect religious freedom that the Church has anywhere, have some lessons yet to learn. That they should uphold the state or the civil authority in persecuting Protestant missionaries or ministers shows that while they are willing to enjoy to the utmost the blessings of the fullest religious liberty in Protestant countries, they have not quite learned tolerance where the conditions are reversed."

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The *Union Signal*, organ of the World's and National Woman's Temperance Union, has in its issue of August

15, 1895, an editorial on what it truthfully designates "this most important subject," from which we take the following sentences:

"To the Methodist ministers of Chicago are due the thanks of the lovers of religious liberty everywhere for their persistent efforts in behalf of Protestants in South America. After repeated attempts to obtain some pronouncements from the Vatican on this most important subject, through appeals to Catholic prelates in this country and to the Pope himself, involving a correspondence of fifteen months, a communication from the Holy See, finally elicited through the influence of Cardinal Gibbons during his visit to Rome, announces that the 'Apostolic Delegate' in these republics has been instructed to investigate. This is a significant victory, but the ministerial committee has evidently a good deal of work yet before it, and the Christian world will await developments with much interest."

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"Make Haste," an editorial in the *Boston Daily Standard* of July 16, 1895, asserts:

"The University of Notre Dame has conferred the degree of Doctor of Laws on the Rev. Washington Gladden of Columbus, Ohio, a Protestant clergyman.

"There is no danger of Notre Dame, or any other Roman Catholic university, conferring that degree upon the Rev. John Lee, that Methodist minister of Chicago who, after more than a year's correspondence with Archbishop Ireland, Mgr. Satolli, Cardinal Gibbons and the Pope, on the subject of religious liberty for Protestants in the republics of Peru, Ecuador and Bolivia, frightened Cardinal Rampolla, Papal Secretary of State, to such an extent that he felt that the Church of Rome would be seriously injured in the eyes of American citizens if she should continue to treat

the Methodist ministers of Chicago any longer with silent contempt.

"So a communication is sent to the World's Fair city in all possible haste, stating:

"I have written to the Apostolic Delegate in the above named republics to obtain precise information concerning the laws which affect the condition of Protestants there, as regards both the exercise of their religion and the celebration of marriages,' and giving the assurance that he will 'call the attention of the Holy See to the information which the aforesaid delegate will send.'

"We kindly suggest to the Cardinal Secretary of State to make haste in this matter, for those Chicago Methodist ministers have caught the 'no surrender' spirit, and are most terribly in earnest."

#### ONE PRIEST AND ONE SACRIFICE ONCE OFFERED.

One priest alone hath God ordained  
To make one perfect sacrifice;  
Once on the cross by love constrained  
For all our sins that God-man died.

Jesus forever lives on high  
The merit of His blood to plead;  
He prays that sinners may not die,  
But trust in Him for all their need.

If Christ our great High Priest has made  
A full atonement for our race,  
Mighty to save and strong to aid,  
All those who truly trust His grace,

What other ofrings do we need,  
What priests our sins to take away,  
What man with God to intercede,  
Christ is the Truth, the Life, the Way.

Oh! Christ our Prophet, Priest and King,  
Make us Thy temples, there abide;  
Then shall our hearts forever sing,  
And praise our Lord, the crucified.

—REV. A. SMITH.

#### DOUAY TESTAMENTS.

The Roman Catholic or Douay Testament will be sent from this office, post paid, for 20 cents; 6 copies \$1.00.

### CIRCULATE THE CONVERTED CATHOLIC.

The following letter shows what good can be accomplished by the distribution of *THE CONVERTED CATHOLIC*. The subscriber who left the copy in the passenger car may have done so with a prayer that it would be a blessing to some one. We have no doubt but the enthusiastic friend who found it derived pleasure and profit from its perusal and will continue to interest others in the cause it represents :

PITTSBURG, PA., Aug. 23, 1895.

REV. JAMES A. O'CONNOR :

DEAR SIR AND FRIEND:—I am a passenger brakeman on the Baltimore and Ohio Railroad, and a short time ago one of our passengers left *THE CONVERTED CATHOLIC* on our train. It was the issue of June, 1894, and I read the same carefully. I wish to become a subscriber and also to obtain other subscribers. Can you give us a special rate? I notice you send it to Roman Catholics for fifty cents a year, and if we can obtain it at a reduced price I will do my part to make it go among the boys. I am doing all I can for the cause in this section, and the lists are growing rapidly. As our friends expect to be blessed with a "boom" I think I can do some good.

I enclose one dollar for six copies of the Douay Testament, and hope to send for more.

Protestants and Catholics will read those Douay Testaments and the copies of *THE CONVERTED CATHOLIC*, and God will be glorified, souls will be converted and the liberties of our country will be preserved and its institutions maintained despite the covert attacks of the Papal agents. The Roman Catholics who read *THE CONVERTED CATHOLIC* will not continue to be the abject slaves of the bishops and priests that they and their fathers have been. They will become free men, spiritually and politically, and take their stand side by

side with our worthy friend and his brave associates in the advocacy of the principles that inspire the patriotic societies of our day. In a word, they will cease to be Roman Catholics and will be converted to true Christianity and sound Americanism.

Of course we will give our friend and all his brethren a special rate for *THE CONVERTED CATHOLIC*.

A Presbyterian pastor in St. Lawrence County, N. Y., writes under date of August 24, 1895: "A friend loaned me a copy of *THE CONVERTED CATHOLIC*, and after reading it I like it so much that I now subscribe for it, and pray God to bless your good work."

A new subscriber in Toledo, Ohio, says: "I have never read any periodical with more interest than your valuable magazine."

A subscriber in New York State writes enthusiastically of the good work *THE CONVERTED CATHOLIC* is doing. He says: "I wish there were more men like Brother O'Connor and more magazines like *THE CONVERTED CATHOLIC*. I am a better man for reading it, and I know it is doing a world of good. I circulate my copy among my neighbors, Protestants and Catholics, and the latter are reading it. I want some more copies to give them. I love religion because it has God for its author and salvation for its end. I am going to spend the remainder of my days telling how good God is, as I want to see men converted to Christ. Your magazine will help the Catholics to this end more than any other journal published. May God bless you. W. R."

We have sent several copies of the magazine to this good brother, and we know they will do good. We ask our readers to share in the expense of the free distribution of copies that we send out every month. It is sowing good seed that will bear fruit in due season.